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SHORT ANSWER (15 pts each)

1. Comment on the title, kurios, and its Christological implications in 1 Corinthians.

KURIOS - IS THE GREEK WORD FOR LORD. IN MOST OF PAUL'S REFERENCES TO JESUS AS LORD THE WORD SEEMS TO BE SYNONYMOUS WITH MASTER. IN FACT BECAUSE OF THE PRACTICAL NATURE OF 1 CORIN. THE ONLY WAY WE WOULD SEE PAUL USE THE WORD TO DENOTE DIVINITY IS THROUGH AN UNDERSTANDING OF THE WORD'S USAGE IN THE LXX. THE WORD KURIOS IS EQUIVALENT TO THE OT. WORD ADONAI WHICH USED TO SUBSTITUTE FOR GOD'S PERSONAL NAME, YHWH. SO BY IMPLICATION ->

2. Was Paul really a woman hater? List all the Biblical data we have which either supports or negates such an allegation.

PAUL'S VIEW OF WOMEN COULD HARDLY BE FOUND TO ORIGINATE IN HATE. FROM THE VERY BEGINNING (GAL. 3:28) PAUL SPoke OUT FOR THE EQUALITY OF WOMEN & MEN BEFORE THE EYES OF GOD. THE MISUNDERSTANDING COMES WHEN PAUL ASKS FOR MEN & WOMEN TO ABIDE IN THEIR GIVEN ROLES. OUR MISUNDERSTANDING OF PAUL WOULD BE OBVIOUS SEEMING AS WE TODAY HAVE ALMOST NO UNDERSTANDING OF ROLES. IN THE REALM OF THE CHURCH COMMUNITY & WORSHIP THE GIVEN ->

3. Explain the three exegetical options for interpreting 1 Corinthians 7:36-38.

- ① FATHER/DAUGHTER - WAS TAKES THIS POSITION - FATHER WANTS TO KEEP DAUGHTER SINGLE BECAUSE OF JESUS' RETURN SHE WANTS TO MARRY - OR GO AHEAD PROBLEM WITH SUBJECT OF SENTENCES CHANGING W/O GRAMMATICAL WARNING
- ② SPIRITUAL MARRIAGES - GRIGSBY POSITION - PLUTONIC MARRIAGE THAT FALLS PREY TO THE NATURAL DESIRES - PAULSAYS GO AHEAD & MARRY - PROBLEM W/ "TO GIVE IN MARRIAGE" TRANSLATED AS "TO MARRY"
- ③ ENGAGED COUPLE - NOW-THINKING POSITION - FIANCEE IS SUPPOSED TO NOT BE ABLE TO HANDLE THE MARRIAGE SO HE GIVES HER TO ANOTHER - TOO MUCH EXEGETICAL GYMNASIACS

4. List and explain the various reasons given by Paul why the women of Corinth should cover their heads in worship.

- ① FOR THE SAKE OF THE ANGELS - IT SHOW WOMEN'S SUBMISSION TO MAN & THEREFORE ORDER IN WORSHIP
- ② FOR CULTURAL REASONS - THEY WOULD BE MISUNDERSTOOD AS HARLOTS OR "DISGRADED" WOMEN BY THEIR CULTURE & THEREBY HAVE NO WITNESS
- ③ ~~PAUL'S BELIEF (CORNELIUS)~~

ESSAY (40 pts)

Exegete 1 Corinthians 7:1-7 "à la Grigsby."

(SEE ATTACHED SHEET)

① WE COULD SAY THAT PAUL WAS REFER TO JESUS AS GOD. THE PRIMARY MEANING WOULD BE "MASTER" HOWEVER & A SECONDARY MEANING COULD BE "GOD."

② POLES SEEM TO HAVE A DIVINE ORIGIN. THIS MAY BE CONCLUDED BY THE ANGELS CONCERN IN THIS MATTER (THEY BEING THE GUARDIANS OF ORDER, 1 COR 10:10). IT WAS NOT ENTIRELY CLEAR TO ME WHETHER PAUL ACCEPTED THE RABBINICAL VIEW OF THE WOMAN BEING ORIGINALLY FORMED IN THE IMAGE OF MAN & NOT NECESSARILY GOD & THAT MAN WAS FORMED IN GOD'S IMAGE... THEREBY LEADING TO A NON-PERSON VIEW OF WOMAN. IT SEEMS THAT PAUL WANTS TO ELIMINATE THAT DISTINCTION (& POSSIBLY THAT PART OF THE CURSE).

IF FEEL THAT WE CAN CONCLUDE THAT THE REASON FOR PAUL'S REQUEST FOR ~~THE CHURCH TO USE RESTRAINT~~ CALL FOR WOMEN TO "SUBMIT" (I.E., "REMAIN SILENT IN THE CHURCH", "HEAD COVERING" ETC.) IS IN REACTION TO THE CHURCH'S USAGE OF THEIR FREEDOM IN CHRIST. THOSE WOMEN HAD BEEN CONSIDERED NON-PERSONS ALL THEIR LIVES AND SUDDENLY SOMEONE SAYS THAT THEY ARE FREE IN CHRIST, HAVING NO DIFFERENCE BETWEEN THEMSELVES & MEN. IT'S LIKE GOING FROM A ~~ROOM~~ A PRESSURIZED ROOM TO A COMPLETE VACUUM - THERE'S BOUND TO BE AN EXPLOSION. SO, AS IN ALL THE CASES IN THIS EPISTLE, PAUL ASKS THE WOMEN (& MEN) TO RETURN TO CERTAIN CULTURAL ~~ROLE~~ ROLE FOR THE SAKE OF ORDER & TO PROMOTE LOVE.

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NAME JOE BUSTUSS

I CORINTHIANS - EXAM #1

Dr. Bruce Grigsby

I. IDENTIFICATION (1 pt. each)

1. agapē MEAL CELEBRATED BY EARLY CHURCH IN CONNECTION W/ COMMUNION
2. Sirach AN APOCRYPHAL (DEUTERO-CANONICAL) BOOK OF THE OLD TESTAMENT
3. diolkos 15th WIDE ROADWAY CONNECTING THE TWO SEA AROUND CORINTH - USED FOR TRANSPORTING (PULLING BOATS)
4. Acrocorinth LARGE ~~SUBURB~~ ACRIST MOUNTAIN BEHIND ROMAN CORINTH - TEMPLE TO APARODITES
5. I Baruch PSEUDEPIGRAMAL BOOK THOUGHT TO BE QUOTED BY PAUL
6. Fortunatus BAPTIZED BY PAUL
7. Justus HOME OF CORINTHIAN CHURCH AFTER PAUL LEFT THE SYNAGOGUE (NEXT DOOR)
8. Philo ALEXANDRIAN PHILOSOPHER - BIG ON ALLEGORY
9. Bēma JUDGEMENT BENCH AT THE AGORA
10. Tyrannus PAUL TAUGHT AT HIS SCHOOL (IN EPHESUS) FOR 2 YRS. FOLLOWING 3 MONTHS AT ~~SYRACUSE~~
11. Gospel of Thomas PSEUDEPIGRAMAL NEW TESTAMENT BOOK (Gnostic ORIGIN)
12. Crispus ONCE SYNAGOGUE LEADER; PAUL STAY W/ HIM
13. Gaius TREASURER OF CORINTH
14. eulogēō I BLESS -
15. Erastus TOOK SORROWFUL LETTER TO CORINTH
16. Aquila TRAVELER FR. ROME - MET PAUL IN CORINTH, MINISTERED AT EPHESUS
17. koinōnia "COMMON" USED TO SPEAK OF CHRISTIAN FELLOWSHIP
18. painful visit 2nd SHORT SURPRISE VISIT BY PAUL TO CORINTH - FOLLOWING MISUNDERSTANDING
19. J. C. Hurd BELIEVED PAUL'S ESCHATOLOGY RADICALLY CHANGED BETWEEN 1st & 2nd CORINTHIANS
20. breaking of bread TERM USED TO DENOTE LAST SUPPER - FELLOWSHIP IN CHRIST
21. spiritual drink ESCHATOLOGICAL VIEW OF COMMUNION CUP.
22. sorrowful letter 2nd LETTER TO CORINTHIANS (MISSING) SENT AFTER "PAINFUL VISIT"
23. Sosthenes BEATEN AT ROME BEFORE CALIO - LATER MENTION AS CHRISTIAN
24. cup of blessing SPEAKS OF CHRIST THE PASSOVER LAMB - CONNECT PASSOVER & CRUCIFIXION
25. Johann Weiss BELIEVED THAT 1 CORINTHIANS WAS ACTUAL 2 LETTERS
26. true drink THE BLOOD OF CHRIST - VINDICATING INFLUENCE
27. partition theory 1 CORINTHIANS IS ACTUALLY TWO OR THREE LETTERS
28. Testament of 12 Patriarchs PSEUDEPIGRAMAL BOOK OF OLD TESTAMENT
29. agora THE MARKET PLACE - WHERE BEMA & PUBLIC ALTAR WAS LOCATED
30. Gaius SEE NUMBER 13 -

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 CALIO (?) - JUDGE AT CORINTH WHO IN 51 AD SAID CHRISTIANITY WAS LEGAL.

II. SHORT ANSWER (3 pts. each)

1. How has intertestamental literature influenced I Corinthians 10:1f?

PAUL'S CREATIVE EXPLANATION OF THE WILDBRAVES'S ~~EXPERIENCE~~ EXPERIENCE OF ISRAEL; HOW ISRAEL PASSED THROUGH THE SEA (AS IN A TUNNEL) SPEAKING OF DEATH & HOW THE ROCK FOLLOWED THEM ACROSS THE DESERT (CHRIST)
2. What do we know of Apollos' journeys, activities and contacts with Paul from the New Testament data?

BELIEVED IN JOHN'S BAPTISM ONLY WHEN HE ARRIVED AT EPHEBUS IN 52 AD. CORRECTED BY AQUILA & PRICILLA & SENT TO MINISTER @ CORINTH. EXCELLENT ORATOR POSSIBLY EDUCATED @ ALEXANDRIA. RETURNS TO EPHEBUS, MEETS PAUL, WILL NOT DELIVER I CORINTHIANS.
3. What is the significance of the phrase, "Lord's table," and why does Paul use it?

THIS TERM IS USED BECAUSE MANY @ CORINTH WERE EATING THE MEAL & COMMUNION AS IF IT WERE "THEIR" CELEBRATION. PAUL WANTED TO GET THE EMPHASIS BACK TO CHRIST'S CENTRAL ROLE IN THE CELEBRATION.
4. Why is the eucharist called "communion" today?

IT SPEAKS TO US OF THE UNITY WE HAVE WITH EACH OTHER & CHRIST BECAUSE OF HIS DEATH & RESURRECTION
5. Comment on the leadership of the Corinthian church.

FOR THE MOST PART THERE WAS NONE. THE CHURCH SEEMED TO EXIST AS A CHARISMATIC (A LA KING) SPONTANEOUS, DISORGANIZED "BODY."
6. What was the immediate occasion for the writing of I Corinthians?

TRADITIONALLY IT FOLLOWED SEVERAL BAD REPORTS FROM CHOELE'S PEOPLE & SEVERAL QUESTIONS REGARDING VARIOUS TOPICS - IDOLS, RESURRECTION, WOMEN'S ROLS, PERSONAL RELATIONSHIPS ETC.
7. Name three cities besides Corinth on the Peloponnesus.

ISTHMA
ATHENS
~~CEPHALAEA~~ CEPHALAEA
8. Give a complete, Pauline definition of the universal church.

THE INVISIBLE WORLDWIDE BODY OF BELIEVERS IN CHRIST
9. Comment on the phrase "after supper" in I Corinthians 11:25.

"AFTER SUPPER" SPEAKS OF THE JEWISH MODE OF BLESSING & GIVING THANKS FOR THE MEAL (BEFORE & AFTER THE PASSOVER MEAL RESPECTIVELY). BEFORE THE MEAL THEY SHARED IN THE UNLEAVED BREAD & AFTER THEY GAVE THANKS W/ THE CUP. ALSO EXPLAINS THAT THE ORIGIN COMMUNION WAS AN ACTUAL MEAL.
10. List three examples in I Corinthians which have led certain scholars to question the integrity of this epistle.

HIS SEEMING ~~CONTRADICTORY~~ CONTRADICTORY REMARKS CONCERNING

 - ① IDOLS & MEAT OFFERED TO IDOLS
 - ② THE USE OF SPIRITUAL GIFTS

III. ESSAY (40 pts.)

You have been attending a Corinthian church in Stephanas' house off of Theater Street for seven years now. Tomorrow your 14-year-old younger sister will be baptized and partake of her first eucharist. As you watch, what will be your thoughts about the significance of these two sacraments?

TO ME HER BAPTISM SPEAKS OF HER IDENTIFICATION w/ CHRIST'S DEATH & RESURRECTION & CHRIST'S GIVING OF THE HOLY SPIRIT ~~TO~~ TO HER. SHELL BE A NEW CREATION NOW FILLED WITH HOLY SPIRIT TO MINISTER & BE A TRUE PART OF OUR FELLOWSHIP. PAUL AT FIRST ~~HE~~ MADE VERY LITTLE OF THIS SACRAMENT BUT AS WE'VE GROWN AS A FELLOWSHIP OUR UNDERSTANDING OF THIS SACRAMENT HAS HELPED US IN OUR ~~POLES~~ POLES AS CHRISTIANS AT CORINTH.

COMMUNION WILL TALKS ABOUT OUR LINEAGE OR IDENTIFICATION WITH CHRIST'S PASSION. PAUL FAITHFULLY PASSED THE TRADITION ON TO US. & SHOWED HOW WE ARE NOW PARTAKERS OF CHRIST & NO LONGER IDENTIFIED WITH THE DEMONIC IDOLS THAT THE PAGAN CORINTHIANS WORSHIP. ONE BIT OF CONFUSION IS STILL IN MY MIND HOWEVER. MY BROTHER ARTEMUS USED TO RUN A BUTCHER SHOP ON THE SOUTH SIDE & PAUL KIND OF CONFUSED US BY ^{SAYING THAT} ~~SAYING~~ MEAT SACRIFICED TO IDOLS (MOST OF THE GOOD MEAT ARTEMUS USED TO GET) WAS NO BIG DEAL. BUT THEN LATER SAID THAT THOSE THAT ATE THIS MEAT WAS 'COMMUNING' WITH DEMONS & COULDN'T FELLOWSHIP (COMMUNE) WITH CHRIST. ARTEMUS ENDED UP QUITTING & BECOMING SOME SORT OF CHRISTIAN "ROCK" MUSICIAN.

De Postillos

1 CORINTHIANS 7: 1-7

BECAUSE OF THIBSLETON'S ARTICLE ON CORINTH'S "GUSH-REALIZED ESCATOLOGY" GIBBSBY WOULD HAVE THIS PASSAGE INTERPRETED AS SUCH. THE CORINTHIANS HAD A STANDARD SET FOR THEMSELVES THAT THEY COULD NOT LIVE UP TO. PAUL AGREES w/ THIS STANDARD (vs. 8) BUT HE WOULD RATHER HAVE THEM MARRY THEM BURN IN LUST & SIN.

IT SEEMS (ACCORDING TO GIBBSBY/THIBSLETON ~~THE~~ & POSSIBLY THE SHEPHERD OF HERMES) THAT THE CORINTHIANS HAD ENTERED INTO PLUTONIC "SPIRITUAL MARRIAGES." AND IT SEEMS THAT THESE ARRANGEMENTS WERE FOSTERING PROBLEMS (VSS 3, 5). THE COUPLES WERE EITHER SEEKING SEXUAL FULFILLMENT OUTSIDE OF THE MARRIAGE OR WERE ELEGANT IN IT & FEELING GUILTY FOR BREAKING THE SPIRITUAL ~~BOND~~ BOND BY "SURRENDERING TO THE FLESH." IN EITHER CASE PAUL SAYS FOR THEM TO KNOCK IT OFF & TO ENTER IN TO THE FULL MARRIAGE RELATIONSHIP.

BY IMPLICATION WE SEE CELIBACY AS A GIFT THAT'S GIVEN NOT ATTAINED SO PAUL SAYS TO QUIT PLAYING "SPIRITUAL GAMES" WHILE INWARDLY THE OVEN OF LUST KEEPS GETTING HOTTER.

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